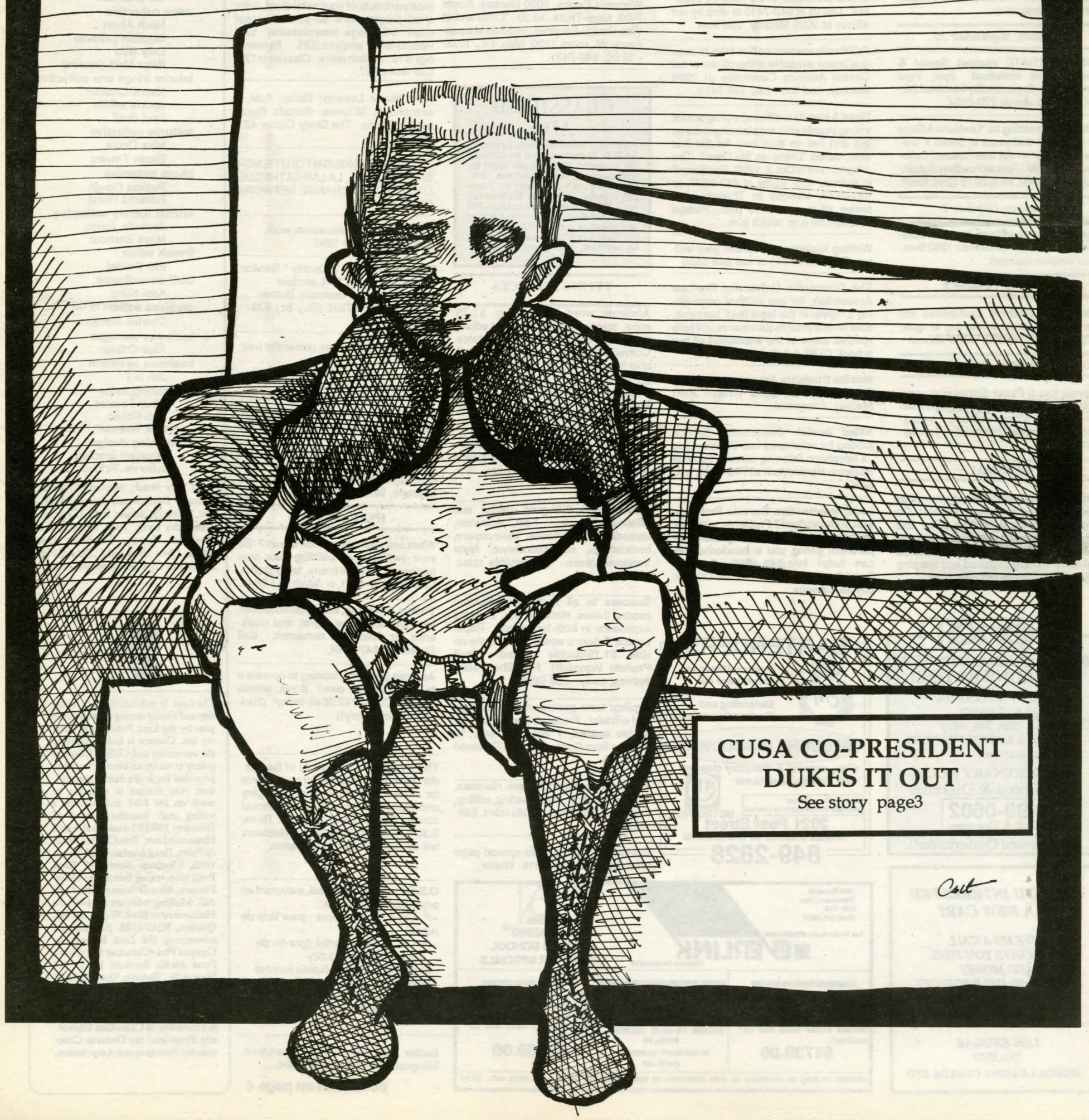
the Link

Concordia University
Montreal, Quebec

Volume 11, Number 7
Friday, September 28, 1990



CUSA CO-PRESIDENT DUKES IT OUT

See story page3

AGENDA

The Agenda is a FREE service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office in room 649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5 pm Friday for Tuesday's issue and 5 pm Wednesday for Friday's paper.

Friday, September 28

WUSC Concordia General Meeting: General Planning session for all those interested in current and upcoming projects: benefit concert, conferances, International Seminar to be held in botswana, and sumposium on South Africa. Info: 499-1228.

Used clothing sale today (5pm to 8pm) and tomorrow (9am to 1pm) in the Parish Hall of St. Leon de Westmount Church at 310 Clarke Ave. in Westmount. Profits to go to the St. Vincent de Paul Chapter to assist immigrants.

Sunday, September 30

DEMONSTRATE against Racial & Xenophobic violence! 2pm, Parc Lafontaine. Organized by Montréal DEBOUT. Info: Annie 270-2404.

Planning meeting for "Lesbians & Gays in Montréal: 350 years of Social & Cultural History" — An International Colloquium in 1992. 7pm at Pavillion Hubert-Aquin at UQAM, rm A-2875 (2nd. floor).

Monday, October 1

Application deadlines for Late Completion and Re-Evaluation for 1990 Summer session courses.

Tuesday, October 2

The Anti-Apartheid Committee will be having a general meeting at 4pm, 2020 Mackay, rm 303. All Welcome.

Wednesday, October 3

James Bay II Panel discussion: covering all facets of the Hydro project will be covered. All are welcome. Indigenous Peoples International. Info 486-8431.

GENERAL

Services for Disabled Students needs faculty, staff and student readers! Do you have a clear reading voice and some time to read texts and/or articles onto tape for personal use of students who are visually impaired and learning disabled? Please call 848-3525.

M.A.R.C. — Concordia Men's Volleyball Team (men's senior "AA" team) is recruiting members now. Practice times are Tues. and Thurs. 20h —22h, Marymount High School Gym (Villa Maria metro). Info: Ants (coach) 365-4681.

Join CUTV ! Become a cameraperson, editor, switcher, director, producer, etc....We need members. If interested, pass by H651-1 or call 848-7403.

The Friendly Visiting Program of the Good Shepherd Community Centre (2338 St. Antoine St. West), is in need of volunteers to visit elderly "shut-ins" in their homes. If you feel that you can devote a couple of hours a week to relieve the loneliness and isolation of these seniors who live alone, please call Patricia Coon at 933-8932.

The Concordia Central America Committee is seeking new membership to participate in it's 1990-91 activities. Call us at 848-7410 or drop by our offices at 2020 Mackay, 2nd floor.

Politically correct coffee from Nicaragua is now available at the offices of the Central America Committee at 2020 Mackay, 2nd floor. Info 848-7410.

Head & Hands is offering a program for young people who are planning to move out and live on their own for the first time, called "Living on My Own." The program starts Oct. 3, 1990. Enrollment is limited. Info: Kathy at 481-0277, or 481-3643, Monday to Thursday between 10 a.m. and 10 p.m., Fridays between 10 a.m. and 5 p.m.

Writing assistants, improve your writing. Come to H-440 or call 848-3555

The Concordia University Pre-Law Association, for any student considering a career in the legal field. Lectures, data on entrance requirements, will help remove some of the imposition of law school. CUPLA 848-7463.

Muslim Students Association : Friday Prayer. Khutbah starts 1:15pm 2090 Mackay, basement.

Allied Jewish Community Service looking for volunteers into Shalom Line , a telephone listening service. Info call Suzanne Herscovitch at 735-3541, ext. 3380.

Legal Information Service-Problems with your landlord? Problems with that contract you signed? Immigration Department giving you a headache?We can help! Info:848-4960, 9am to 5pm,Monday to Friday, at Room CC326, Loyola Campus.

WOMEN'S LISTINGS

The Concordia Women's Collective is having their weekly meetings on Mondays at 8pm, 2020Mackay (P-Annex), in the basement.

Women and Body Image. We are an ongoing group of women committed to improving our relationship with our bodies. Wednesdays at noon at the Concordia Women's Centre, 2020 Mackay (downstairs.) Open for new members until October 10th. Info: 848-7431. This is not a recovery group for bulimia and/or anorexia.

The Concordia Women's Centre with the co-operation of Vice-Rector- Services presents BLEU EN VILLE/URBAN SEA, an exhivition of the expressionistic and imaginative works of Montréal artist Céline Lecompte, Sept. 12 - Oct. 4. The exhibition takes place at the Women's Centre, 2020 Mackay, Room P-03, Mon.-Thurs. 10:30 - 17:00 and at Vice-Rector-Services, 1550 de Maisonneuve W., room 1100, Mon.-Fri., 10:00 - 16:00. 848-7431.

CLASSIFIED ADS

We do NOT take classifieds by phone. RATES: 20 cents a word for Concordia students, 25 cents per word for non-students and business ads. Deadlines are 5 pm Friday for Tuesday's issue, and 5 pm Wednesday for Friday's issue. Come to room 649 in the Hall Building, to fill out one of our painless forms. HOURS: Mon.-Fri. 10-5; Ads MUST be accompanied by payment, or they will not run.

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The Hypnosis Laboratory of Concordia University is looking for participants for studies involving memory, imagery and hypnosis. Those interested should contact the lab Tues. 2-4pm or Thurs. 9:30-11:30pm at 848-2213. Volunteers will be paid for their participation.

O.S.B.L. du West Island, owuvrant en psychiatrie.Recherche:
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continued on page 4

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Concordia University
Montreal, Quebec
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The circus comes to CUSA

CUSA board of directors meeting ends in exodus

by Franco D'Orazio and Terence Drummond

CUSA's Board of Directors meeting turned into a free-for-all Wednesday, ending in an emotionally -charged debate.

Rumours that CUSA co-president Stuart Letovsky would be impeached drew a larger-than-usual crowd.

Besides numerous observers and representatives from various CUSA clubs, an unprecedented 16 board members attended, said chairperson Ian St. Maurice.

Impeachment proceedings didn't begin because the board lost quorum when Letovsky called in security to usher out 1987-88 CUSA co-president Robert Douglas.

Douglas, who was kicked out of the meeting for failing to present a valid Concordia I.D. card, said he only came to observe the proceedings.

He said he later offered repeated procedural advice to the chairperson .

Douglas said he felt obliged to point out several attempts by the chair to allow illegal motions.

"First, I put my hand up. I even whispered but was ignored,"he said.

But St-Maurice said Douglas did not show why the motions were illegal.

"He didn't show me any documents or house rules or any other precedents. If you're going to tell me (a motion) is illegal, please prove it, because I have nothing to go on," St-Maurice said.

But as disagreements between Letovsky and Douglas became more heated, Letovsky took measures to move the meeting along.

"I felt he was getting out of hand as (did) the chairman," Letovsky said.

Douglas refused to comply, telling Letovsky, "I'm not your slave."

Letovsky then left the room to fetch a security guard.

When the guard found Douglas' ID invalid, an observer called for all IDs to be checked. Several board members were then forced to exit when the guard announced all those with invalid cards had to leave.

Letovsky called the meeting a "joke".

"The whole meeting was designed, if not to discredit me, then to piss me off to no end," he said.

-additiondl reporting by Lynne Driscoll

University resisting a degree of change

by Heidi Modro

A Concordia student who asked almost two years ago for a Mistress of Arts instead of a Master's, has graduated but is still without a degree.

Carolyn Gammon finished all her course requirements for her Masters of Arts in English 18 months ago, but is waiting for a university committee to decide on her request.

"From the cold molasses treatment I've gotten, I have theimpression the university is not really placing a high priority on the whole thing," said Gammon, who completed her lesbian creative writing thesis in February 1989. "But it's a decision that will likely affect all women across the province."

In the five-page petition submitted to the university in December 1988, Gammon said using the word "Master" to describe the work of female students was sexist.

"There's no doubt in my mind that it's discrimination," Gammon said. "Female students have a right to be fully and accurately represented as women by the degrees they earn at any university."

Gammon said the university should be commended for striking a committee to deal with her request, but added that it still hasn't had its first meeting to review her request.

"They seemed at one point to take the request seriously, but with the amount of time it's taking, I'm really beginning to wonder whether they really care," she said.

Gammon is also hoping potential employers don't ask to see a degree.

"I've gotten a special letter from the (English) department which says that I have completed all my requirements," she said.

"But thank God I still haven't had to show my degree up front because it would be a real hassle explaining what's going on."

A special 11-member Senate committee struck last Spring is expected to deliver a decision in December, said Concordia vice-rector academic Rose Sheinin.

The committee hasn't met yet this year because members are still being appointed to the board, she added.

"When I first received the request, I thought it wouldn't be a big deal to change the title," Sheinin said. "But it's not a simple process to change something which is going to affect so many students."

Sheinin said the committee must first examine what rights theuniversity has within its own jurisdiction to change the title.Then, it must hear opinions from different faculty, administration, and legal consultants.

Finally, the decision must be submitted to the provincial Education Department for further consultation, she added.

"We have to be very cautious because we have to ensure that we will be granting a degree which will be legal," Sheinin said.

PHOTO BY EDMUND WONG

No, it's not a gateway to the Inferno. This mysterious, fenced-in pit, located in the quadrangle behind Loyola's Administration Building, is only a ruptured pipe letting off steam channelled from the main boiler room to the Campus Centre kitchen. According to Bill Gerecum, Operations Manager at Loyola's physical plant, the pressure leak will be repaired only when "a competitive price" is found for the part and its installation." Gerecum would not speculate on how long the pipe will lie exposed and steaming.
"We have to look around," he said. "And that takes some time."

Travel club rerouted

by Terence Drummond

CUSA wants one of its clubs to pack its bags and take a hike.

Eric Van Zeebroeck, president of Concordia's Travel Resource Club (CTRC), said some members within CUSA want his club axed because it directly competes with Travel Cuts, a profit-orientated organization that pays CUSA rent on both campuses.

But Van Zeebroeck said although the two clubs are similar, their functions vary.

"Travel Cuts just sells tickets, (we) organize complete trips and (have) a complete travel library," Van Zeebroeck said.

Van Zeebroeck went to air his grievance at the board of directors meeting Wednesday night, but the subject was never addressed because the meeting ended prematurely.

CUSA's executive administrator Nick Woollard said the CTRC was moved from the Hall building this semester to make room for the judicial board.

"It was an experiment... CUSA wanted to make the judical board more accessible to the students," Woollard said.

Although Woollard had the club's office equipment moved to the Centennial building, he failed to give Van Zeebroeck a key.

"I can't even get in the office at Centennial," said Van Zeebroeck, who is currently operating the club out of his home.

A telephone and the two filing cabinets are locked in the club's new office, and Van Zeebroeck is unable to get access to them.

CUSA v.p. finance Steven Sloan said the club's budget hasn't yet been approved because there is a possibility the club could be shut down.

Sloan could not be reached for comment.

But in a later interview, Van Zeebroeck said Sloan promised him the board's finance committee would approve the club's budget today.

Classifieds continued from page 2

"Night hawks" Looking for self-motivated people to sell specialty items across Canada. No experience necessary. We will train you. Full dental & medical plan. 2 min. from Guy metro. Beautiful air-conditioned offices with panoramic view of the city. You will earn $300.00 to $700.00 weekly and we will fit your hours around your schedule. For more info. Call Martin 939-3931.

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LOST AND FOUND

Textbook found in caf (7th floor, hall building.) on Friday Sept. 21st at 14:30. See Sonia in H1257 and describe.

Found: a watch on Belmore Ave. (near Loyola) on Sept 17. Call 481-5079. (after 10pm).

LOST! Silver bracelet (linked, large) on Fri. Sept.21, at Hall bdlg.or Guy metro or between.. My life depends on getting it back! Reward. Call Robin at 932-0175.

PERSONALS

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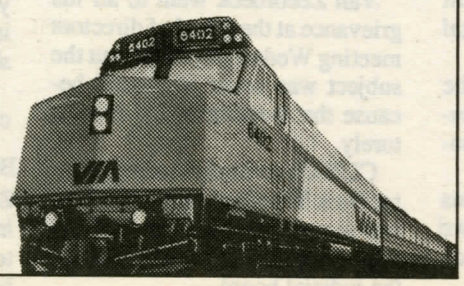

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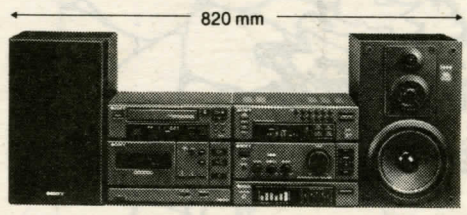

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Disabled students get a big lift

VANCOUVER (CUP) -- Students with disabilities say the introduction of Canada's first hydraulic lift-equipped buses in Vancouver will make getting around the city easier this semester.

Several buses, used by students of the University of British Columbia, Simon Fraser University and Vancouver Community Colleges, were recently equipped with lifts that make them wheelchair-accessible.

"Certainly this makes the transit system a lot more accessible to people who were unable to use it before," said Frank Jonasen, president of the B.C. Educational Association of Disabled Students.

"It's easy to tell other people to carpool or use transit, but students with disabilities until now weren't able to do that," he said. "Now they can."

Stephen Heaney, president of the UBC Disabled Students Association, said B.C. Transit's decision is a good first step towards helping people with disabilities get around.

"Just the fact that Vancouver is integrating more wheelchair users directly into the system so they can use it like anyone else is important," he said.

But many students who use electric three-wheel scooters still can't use the lift-equipped buses. Scooters will only be allowed on buses in early 1991, according B.C. Transit.

B.C. Transit official Diane Gendron said engineers are still working on a "safe tie-down system" to make buses scooter-accessible.

The new bus system will help alleviate the problems students had with the former van system, which forced them to book rides a week in advance, he added.

"If you were using the (van) system and had a rescheduled seminar or a studying session for a final, it made things difficult," he said.

Drop law school or take it to the Queen

Fee hike protesters charged with mischief, obstruction for Stock Exchange Sit-in

by Heidi Modro

More than a hundred students who stormed the Montreal Stock exchange last spring to protest Quebec's 130 per cent tuition fee hike may each face a $2,000 fine and a criminal record, says the lawyer representing the Universite de Montreal students' federation.

Charges of mischief and obstructing police were laid against 184 of the 350 Universite de Montreal students who staged a sit-in at the Montreal Stock Exchange March 20, lawyer Charles Beaudoin-Cote said.

The demonstrators were protesting Education Minister Claude Ryan's decision to boost tuition fees from $540 to $890 this year and $1,240 in the 1991-92 school year. Universities are also allowed to slap on an extra 10 per cent administrative fee.

Beaudoin-Cote said the students have not decided whether toask the Crown to drop the charges or plead guilty to a lesser charge of trespassing.

But Beaudoin-Cote said he will argue that expressing a political opinion as the students did is not tantamount to being a criminal.

"By laying these charges, the government wants to teach students a lesson," he said. "The government wants to muzzle students by way of a trial."

Montreal Urban Community police arrested demonstrators without reading them their rights or warning them they could leave the building peacefully, Beaudoin-Cote added.

"There were many procedural problems," he said. "With demonstrations going on all over town, we still haven't figured out why they decided to pick on these students the way they did."

If convicted, students' chances of entering law, medicine or engineering schools will be shattered, said the president of Universite de Montreal's student federation.

"There are many fields of study where you are not allowed to have a criminal record," Cedric Potel said. "Our only recourse would be to ask for a pardon from the Queen and that might take very long."

Potel said the protesters chose the Stock Exchange to emphasize the corporate world's unwillingness to help universities financially.

"We chose the stock exchange for symbolic purposes," he said."Our demonstration was peaceful and we didn't harm anyone. We were there to express a political opinion."

Crown prosecutor Valerie Tremblay could not be reached for comment.

Carleton University may do the 'rights' thing

OTTAWA (CUP) -- Carleton University students may soon have their very own charter of rights and freedoms.

The proposed charter, being considered by Carleton's student council, would protect students from discrimination based on "gender, race, colour, creed, religion, sexual orientation, age, citizenship, national or ethnic origin, ancestry, mental or physical limitation or disability, marital, family, or economic status, opinion, or any other personal or social condition or circumstances."

There is a "nagging need" for such a charter at Carleton, said Ray Sullivan, a council executive who co-sponsored the proposal.

"I wanted to establish something where students with different kinds of perspectives from all over campus could get together to discuss things like apartheid or abortion and other top political issues."

Sullivan said there is currently no "proper area on campus" where these issues can be discussed.

He also proposed the establishment of a human rights commission which would enforce and promote the charter's objectives.

But one student who had to deal with abuse at Carleton because of his sexual preference last year is calling the idea a "farce" that won't really protect students.

Ken Gallagher, the former president of the Carleton Gay and Lesbian Alliance, said the student council is a "clique of right-wing buddies who will do anything to protect themselves."

A charter and a commission will do little to monitor the council's activities and the actions of individual councillors, he said.

While he was a student at Carleton, Gallagher said the council never took his complaints about homophobia on campus seriously.

Last year, Gallagher complained of anti-gay graffiti and "death threats" to himself and his family. In February, when he ran for a council position, his election posters were defaced.

Gallagher and another gay activist have filed a complaint with the Canadian Human Rights Commission alleging that the university did not do enough to ensure the safety of lesbians and gay men on campus. They will appear before a human rights board later this month to discuss their case.

Sullivan said that as far as disciplinary action, the board will have only limited power.

For example, if someone filed a complaint against the council or a particular councillor, the commission could only recommend that certain policies or attitudes be changed.

Were it warranted, the commission could recommend a public apology be made, launch public awareness campaigns or recommend that a councillor be impeached, Sullivan said.

CSU students fight to right a wrong

(CUP/CPS) -- In what is likely the longest running protest of the summer, Cleveland State University(CSU) students continue a sit-in begun June 29 to protest how the school treated one of its black administrators.

"We're prepared to stay as long as possible," said Herman Brooks II, one of the protestors demanding that CSU rehire Raymond Winbush, its former vice-president of minority affairs.

Between 40 and 50 students and local citizens have maintained a sit-in - with about 20 people on duty at all times - since the end of June - at university president John Flower's office building.

Although the protestors threaten a lengthy stay, the university said its decision will stand.

"Raymond Winbush is not an issue for negotiation," CSU official Ed Mayer said.

The controversy began when Winbush refused a new contract that offered only a two per cent raise. Rather than present a counter offer, Flower withdrew the contract, leaving Winbush without a job.

Winbush, noting that all other CSU vice-presidents were offered merit raises, said Flower's two per cent cost-of-living offer was an insult.

"I was trying to do a job and I got truncated," Winbush said. Flower hired Winbush 10 months ago to fill the newly-created position. In that time, Winbush became a visible campus fixture.

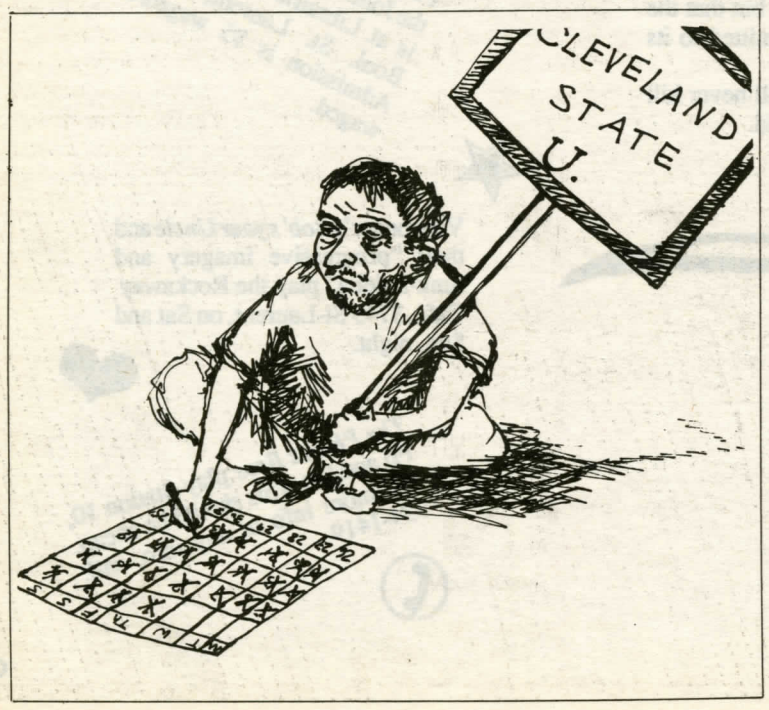
In addition to the student sit-in, Winbush's ouster prompted a statement by black professors condemning CSU's action, and it has attracted U.S. Justice Department officials to the campus to mediate the dispute. Cleveland Mayor Michael White and Ohio Governor Richard Celeste both have called for a resolution to the controversy.

Brooks said protestors have been picketing at homes and offices of trustees, who in July expressed their support for Flower's handling of the situation.

Winbush predicts that controversy will hurt the university, maintaining that 1,500 Arab-American students, in a show of solidarity, have vowed to "de-register" if Winbush isn't reinstated by Sept. 24, the day classes begin. Twenty-six other students have already de-registered, Winbush said.

But CSU official Mayer refuted Winbush's claim.

"There's no evidence of that," Mayer said. "Registrations are dramatically above what they were a year ago."



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or drop by H-649 and ask for Stephen, Lucy, Mitch, or Peter

Trees speak the truth

by Todd Stones

Playwright **Rahul Varma** wants to right the wrongs of minority discrimination.

As the artistic director and co-founder of theatre group TEESRI DUNIYA, Varma says that his goal is to use theatre as a way to expose social injustices against ethnic groups.

Varma said that he started the group to promote plays written by and about minorities, and to popularize the cultural heritage of the ethnic communities living here.

"We have people in our group from various parts of the world as well as anglophones and francophones, so really we represent the present day make-up of the country," he said.

Varma said that although the members of the group are trying to introduce their native styles of theatre in their plays, they don't want to isolate themselves.

"We are trying to preserve the culture of our country but at the same time we feel that we are making an addition, a contribution to the fabric of Canada," he said.

Formed in 1981, TEESRI DUNIYA has been very active on the Montreal theatre scene. Their first play was performed in the Hindi language while their first English play, *The Great Celestial Cow*, enjoyed an enthusiastic audience response when it played at the Centaur Theatre in 1985.

Varma said that the group has received excellent feedback from the public but that the government's response has been less than friendly.

"The government doesn't leave any facilities at our disposal," he said. "They are a bunch of hypocrites because on the one hand they say that they want to include the ethnic community into the aspect of the Canadian political life, but on the other hand they curtail the funding for our subject matter."

The group's latest play, *Land Where the Trees Talk*, plays until October 6th at the Centaur theatre and was written by Varma.

"The play is set in James Bay where the government has launched their Hydro project," he said. "The subject matter is Native land rights amidst ecological upheaval."

Varma said that he got the idea for the play four years ago when he witnessed the Union Carbide disaster at Bhopal, India. "It was at that time that I realized that this whole environmental problem can have an enormous human cost," he said.

After returning from Bhopal, Varma began to see parallels between the Union Carbide disaster and the situation faced by Native people in James Bay.

"What we see in James Bay is the widespread lead poisoning of the Native people, yet the government is still going through with the project," he said.

The play is about a Native woman whose child dies of mercury poisoning. Using flashbacks as well as current events, the play builds tension as the Native people get together to fight for their rights.

Although the play has no Native actors, Varma pointed out that the play has received Native support.

"The grand council of the Cree Nations came down to see a rehearsal and they liked it," he said. "As well, we are in constant contact with the Native Friendship Centre."

After the play's run at Centaur, Varma said that he would like to take the show on tour.

"We are just waiting to see if there are any offers," he said.

As for the future of TEESRI DUNIYA, Varma said that the group has a number of issues it would like to tackle, including family violence and the events at Bhopal, India.

However, when questioned about the lack of funds for these projects, Varma admitted that funding is a problem, but that the theatre group is committed to its cause.

"Lack of money will never kill the spirit, " Varma said.

FRINGE CHEAP

Every Sunday's FREE! This Sunday at Station 10, 2071 St Catherine W. *Bare Bones* an acoustic duo sure to please.

FREE! Videos of the world. Part of the Festival International De Rock. The videos are shown at Alcatraz every night beginning at 9:00 or 10:00 pm, from Friday Sept. 28 to Sat. Oct. 6. The Festival itself takes place in various clubs in Montreal and tickets for concerts range from $2-$17.50...programs can be found at Dutchy's or Cheap Thrills.

Hazy Azure with *Revelation Zero* will be performing at Bar La Terrasse, corner Mont-Royal & Clark. Friday Sept.28 at 9pm Tickets at the door, $4.

The last of the two night fundraising *Cabaret* at Librairie Alternative (Montreal's only anarchist bookstore), happens Sat. Sept. 29 at 8pm. The *Cabaret* includes 25 local musicians, poets and artists. This Saturday's line-up includes: musicians Peter Sandmark, Raymond Filip, poets Joanne Lafleur, and the John Sobol Poetry duo. All this is at Librairie Alternative, 2035 Boul. St. Laurent, 2nd floor. Admission is $5 waged/$3 unwaged.

Vancouver's *Bob's your Uncle* and their "progressive imagery and funk-a-delia" play the Rockaway Café, 3745 St-Laurent. on Sat and Sun. night.

The Phenix Bros play Station 10, Fri and Sat. This should be cheap. For more info or any info, call: 934-1419.

ARTS STUFF!

FREE! Centre Des Arts Visuels is showing *Jeannie Kamins'* work,Portraits in Fabric.350 Avenue Victoria. 488-9559. Closed Mondays.

More FREE stuff... *Plenty*, directed by Francesca Callon. The first in a series of student directed projects. "A powerful drama involving one woman's struggle against society, following her experiences as an undercover courier during the Second World War." Written by David Hare. Playing at the D.B. Clarke Theatre. Hall Building. 1455 De Maisonneuve W. Oct. 3-6 at 8pm.

Not so cheap but...Montreal based *Condition* play their unique country/blues Sat. night, 9pm at Club Soda, 5240 Ave du Parc. Tix are $8, and are available at Club Soda and Ticketron outlets.

The Montreal Museum of Fine Arts continues the exhibit of *The Passionate Eye: Impressionist Paintings and other Master Paintings*, until Oct. 14. The Museum is located at 1379 Sherbrooke St.W.Admission is $5 for students. Accompanying this presentation: on Sunday, September 30, in English, a lecture entitled *"Vincent Van Gogh"*; on Saturday, September 29; at 2pm, an audio-visual presentation entitled *"Vassily Kandinsky"*, and at 3pm, "Franz Marc".

Land Where the Trees Talk. At Centaur, 453 St.-François Xavier,Old Mtl. 288-3161. Sept 26-29, 8:30pm/ Sept 30, 7:30pm. $8 students.

safer sex

safer art

safer thinking

Peace, POWER, *Love?*

by Dan Stein

Public Enemy brought the fear of a black planet to town last Friday night, playing to a crowd of more than 2000 fans at the Rialto Theatre.

The controversial rap group was in top form, combining leadrapper Chuck D's high-powered, political innuendo with the cartoon antics and master mixing of Enemy's Flavor Flav and DJ Terminator X.

"The reason I love Montreal, Canada, even though I've never been here, is that I've heard Montreal can rock the fucking house," Flavor Flav told the hyped audience at the start of the show. Flav didn't pull any punches, saying straight out if there were any racists in the house they could "suck my fucking dick".

Mocking white society's stereotypical view of blacks, Flav rapped to the frenzied fans while eating the Colonel's 'finger-lickin'good' chicken.

But Chuck D didn't play any games with the audience, asserting his group's position in a blatantly racist society:"The reason they don't like us is because we're too black, too strong and we've got intelligence," he said, referring to those who have labelled the group racist. (Previously some members have made or condoned anti-Semitic remarks).

Chuck D. drove the message home in such politically-charged songs as "Black Steel in the Hour of Chaos", and "Anti-Nigger Machine". According to Phil Osuchs, a Concordia student who attended the show, PE's credo is "to increase the self awareness of blacks and black issues (because) awareness of your culture increases individual self esteem, so that to be black isn't a negative thing."

He expressed disdain for those who didn't see beyond PE's militant, rebellious stance.

Opening band Mouvement Rap Francophone proved rap isn't limited to English-speaking artists, and Halifax rap duo MCJ and Cool G roused the crowd into dance.

The crowd had to endure 50 minutes of nothing as Public Enemy started their show late as usual. During the wait, a pick-up dance contest was organized which had its entertaining moments(but you knew the short, cute kid had to win). Public Enemy effectively dispelled the myth that rap concerts don't rock; they were confident, loose, and loud.

Recently controversy has shifted the media lens to groups like N.W.A., 2 Live Crew, and Luke Skywalker. However, Public Enemy represents a more comprehensive view of Afro-American issues, approaching them bluntly and without compromise. Chuck D's last words to the crowd, "Peace, Power, and Love," reflect the complexity and intensity of their music, sampling, and lyrics.

FRINGE ARTS NEEDS YOU!

Come on over to H-649 or call 848-7405. Ask for Naomi

WRITE WITH US!!

The Anti-Poverty Issue

Montreal is a prosperous and cosmopolitan city, yet there are thousands of people who do not even receive the barest essentials, such as food, shelter and medical attention. For this special issue, the Link is seeking contributions for thefollowing sections:

news
features
fringe
graphics
photographs
comment pieces

the deadline is Wednesday, October 3.
please drop off submissions at H-649

CONCORDIA UNIVERSITY
DEBATING SOCIETY

Meets twice weekly in the P-annex
(2020 Mackay room 304)

Wednesdays at 7 PM
Fridays at 2 PM

This Wednesday there will be a
Public Speaking Competition

SGPUM (tel 343-6636) vous invite à une conférence-débat sur le thème "Le rôle social des universitaires au Québec:

Mardi 2 octobre 1990
17h00
Salle M-415, pavillon principal (entrée du milieu), U. de Montréal, 2900 Boulevard Édouard Montpetit

Les conférenciers seront :
Mme. Lise Bissonette, directrice du journal *Le Devoir*, et
M. Claude Béland, président du Mouvement des Caisses Desjardins

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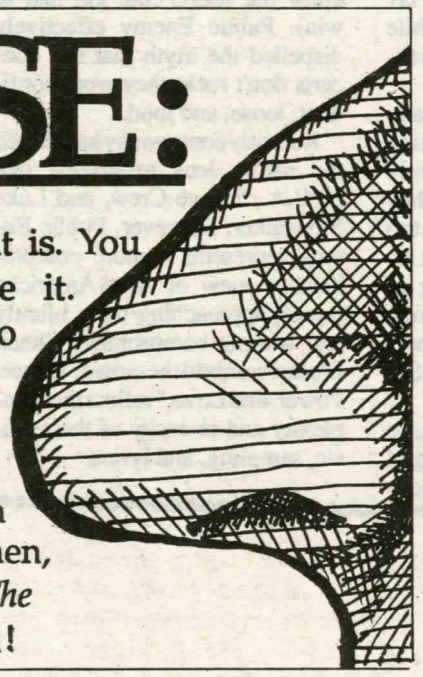

You know what it is. You know how to use it. You've been dying to try it. **Write for *the Link* news section.** Call 848-7405. Or snuff us out at room H649. Ask for Stephen, Lucy or Mitch. *The Link* wants you!

MELANIE GRIFFITH and MICHAEL KEATON MATTHEW MODINE

They were the perfect couple, buying the perfect house, until a perfect stranger moved into their lives.

A JOHN SCHLESINGER FILM
PACIFIC HEIGHTS

SUBJECT TO CLASSIFICATION

JAMES G. ROBINSON Presents a MORGAN CREEK Production a JOHN SCHLESINGER Film MELANIE GRIFFITH MATTHEW MODINE and MICHAEL KEATON PACIFIC HEIGHTS
MAKO LAURIE METCALF Music HANS ZIMMER Edited by MARK WARNER Director of Photography AMIR MOKRI Production Designer NEIL SPISAK Co-Producer DENNIS JONES Executive Producers GARY BARBER and DAVID NICKSAY
Executive Producers JAMES G. ROBINSON and JOE ROTH Written by DANIEL PYNE Produced by SCOTT RUDIN and WILLIAM SACKHEIM Directed by JOHN SCHLESINGER

STARTS FRIDAY, SEPTEMBER 28 AT A SELECT THEATRE NEAR YOU.

The Municipal Election Issue

The elections are around the corner, and the politicians are revved up on their soapboxes! Here's the chance to get on yours.

If you've got the lo-down on what our politicos are (or aren't) doing, come to the Link and speak with our engaging and thoughtful news editors.

deadline:
Tuesday, October 23rd.
Hall Bldg. Rm 649

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Debbie Donelle
B. Comm., 1991

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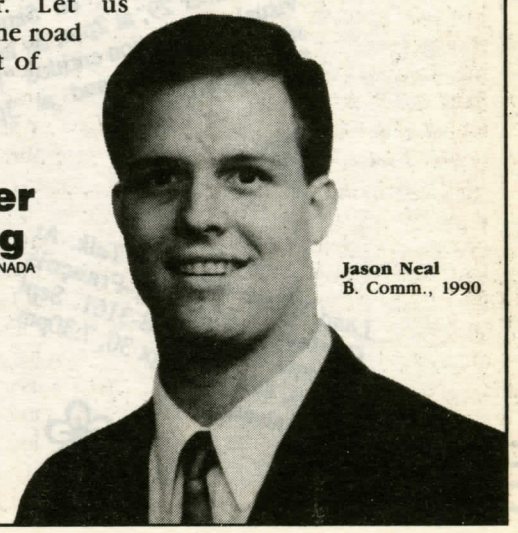

Jason Neal
B. Comm., 1990

COMMENTS

Listening to the Mohawk

And when justice is gone, there's always force
-Laurie Anderson

Watching my fellow non-Native Canadians during the current rebellion of Canada's First Nations is teaching me a lot about how men and their/our institutions manage to ignore, put down and try to co-opt the present wave of the feminist revolution. I want to share with you a few of the ways I am seeing imperialism, racism and sexism thrive on the same faultlines in ourselves.

Here,every new day brings another terrorist army raid, another PR snow job, another attempt to silence the few journalists who listen to the Mohawks. So many lies have been broadcast and so many promises broken that even the official story is in shreds, clearly revealing the brute force, the cruel scare tactics attempting to break the confidence of the Native community.

All of this has happened so fast that we have been able to see the cover-up being hastily assembled, the newsspeak struggle to hide or justify the naked instances of racism and oppression played out in Khanesatake (Oka) and Khanawage. When the barricades went up and Native Canadians resisted police bullets, we non-Natives were caught off guard, without any time to stitch up our usual liberal smokescreen. Non-Native friends and families often find themselves screaming at each other while our elected representatives eye the polls to know when to shoot. As a pro-feminist in this society, I find that this second front, this new killing field, revealed in its hypocrisy and its deliberateness, shines a light on my/our ongoing resistance to feminism. Just as I was gloating in my new new-found identity as one of the outsiders, an alienated French-Canadian dumpedout of Canada's constitutional reform and free to bemoan his own issues, the First Nations are reminding me that foremost, I;m inside, oppressing them. Just when I could hobnob with anarchist friends in our standard State-bashing, I realize that, at one point, the State was all that was keeping racist mobs out of the embattled reservations. Even my well-worn liberal utterings about pacifism and principled solidarity with all oppressed groups are proving false and useless: Natives would be nowhere if they hadn't armed themselves and shot back, and the slogans safely chanted downtown by my complacent Old Left gaggle do little for those who need action, supplies, effective outreach, real world-wide pressure on their attackers. Every day brings a shift in the physical and ideological battle lines: my moral rhetoric only gets in the way with its ignorance of actual moves, circumstances, victories and defeats. It would be just a way to find a neutral sideline.

Doesn't this sound a lot like what pro-feminists so often run up against?

I've listed a few of the connections between the ways Natives and feminists are fought and are resisting, so far with little help from us.

The War

For Native Canadians as for women, international organizing, access to money and to essential resources (education, their own media, effective birth control, weapons) became what made confronting oppression possible. And this is what white males have been trying to take away from them. In recent months, federal funding has been slashed for both First Nations' and feminist publications and community centers.

The sense of belonging to a nation, worthy of political entitlement, is very much the backbone of the First Nations' rebellion. This has always been refused women, mostly today in the name of institutionalized heterosexuality ("romanticism"). And women have never been allowed territory, a space of their own.

Much as men do in heterosexual relationships, the political strategy of whites has always been to ignore First Nations' demands, break treaties and promises, deny them rights, lie whenever convenient and generally let situations deteriorate. Then they used force to crush rebellion.

Justice has been applied extremely selectively throughout the current crisis. Captured Mohawks have the book thrown at them while the whites who stoned cars carrying women,. children and elderly out of the war zone have yet to be charged or convicted despite massive evidence. As in family and prostitution law, exploited and dispossessed women are cruelly punished with loss of any privilege whenever they displease State interest, while gender dominants are allowed to abuse unchallenged.

Rather than take on adult armed men, racist mobs and the armed forces here have been careful to pick the safest targets- the cop(that was killed by another cop) had been seen shooting at a child running away on a tricycle!-, just as wife-beaters and child abusers are careful to maximize their self-interest and avoid acknowledging responsibility (with much help from us unfortunately). When Native males were attacked, soldiers have done so 4 on 1, much as in the majority of rapes.

As in male family violence and "pro-feminist" critiques of feminists, the closer you are, the heavier you lean. Quebec French-speaking journalists are puzzled by the international furor over our treatment of First Nations people. The mobs were composed of neighbours of the Natives who blocked a Montreal bridge. The Quebec police is ten times more violent than the Canadian army.

Much as in all of women's claim to equality and justice, authorities have been promising "private" settlements and have made every effort to chase away journalists and international observers.

The fact that women are clan leaders in the Mohawk community and that every proposal was to be run by them and the whole community for consensus decision-making was one of the excuses given by the State to say that negociation was impossible. As Minister John Ciaccia said: "I don't know who I am negotiating with".

It's getting harder to know thine enemy,

Just as a male-supportive men's movement has appeared in reaction to feminism, a white Canadian population that was undergoing major rifts over constitutional reform found new bonding against First nations. Non-Quebec conservatives and liberals bonded over Quebecers' "inefficiency" or "brutality" in the handling of the "Native crisis". With army and police forces in control, image considerations are all that really remain in question. We Canadians must remain Good People in our own eyes. Familiar pattern?

Image-Building

Exactly like they have done against women and feminists, image-builders in the media have painted whites as the real victims here. Inconveniences to commuters have many times been presented as justifying losses of life in an armed intervention, just as the inconvenience of child support has been used to disappear the murderous povertization of divorced women and children.

Every instance of violence by whites has been psychologized to the hilt as an understandable reaction.

As with women and feminists, extremely few of the acts of the violence and humiliation perpetrated against the Mohawks have been voiced in the media, unless they were videotaped. Native spokespersons were openly disbelieved or simply kept out of mainstream media. Most often, their side of the story was ironically paraphrased by white male reporters.

One way liberal and community journalists justified this is by creating a stereotype of the "Warrior" as the Bad Indian, exploiting the good Mohawk Indians, as feminists, universally dubbed "radical" feminists, are often said -by heterosexual men- to not represent the women they know. Political processes in the Native community were presented as the oppression of Good moderates by Bad radicals. This has ben constantly denied throughout the struggle by the Mohawk community that has always supported its armed defenders and actually held the barricades along with them -men, women and children together- but to no avail. We were "on their side".

Just as pornography regales men with tales of castrating, vicious females and extremely rich divorces, the Bad Warrior stereotype was escalated to a frenzy this summer. Constantly referred to in English words to further rile French-speaking Quebecers, the as having foul breath, rocket launchers, and not even being Native in the first place.)Just as Hustler photographs women snarling with knives between their teeth, weapon "caches" are planted buy besieged Mohawks were depicted the armed forces and triumphantly seized the next day for one more photo opportunity.) Trembling economists tell us of how the First Nations are exploiting the country financially with tax breaks. blaming on collectivist clan mothers - associated with 'armed thugs"- the extreme poverty of Native populations that clearly belied this conceit.

Rather than face the issues, the media built their anti-Native campaign on clichés. As "bra-burning" was used to dismiss feminist demands, photographs of masked Mohawks became proof of their "hypocrisy" and , disregarding the repression of identified Mohawks and the longstanding politic of policemen taking off their badges before assaults on civilians, editorialists shool with fervor as they denounced people who didn't believe in total transparence.

Much as the media have been trying to bury feminism since the mid-seventies and Men's Studies drones keep referring to "post-feminism", journalists here are constantly talking of "l'aprés-crise", howq to "live together" now that the crisis is over. This as army helicopters still land daily with guns blaring in occupied reservations. It's as if the sideshow was competing with the reality.

continued on page 10

Focus on the homeless

Homeless Youth: Helping Them Help Themselves

Most of us have experienced, at least once in our lives, a feeling of hopelessness in the face of overwhelmingly adverse situations. The feeling that arises from the perception that nothing is going the way we had hoped and that there is no immediately favorable outcome available. It is this overwhelming sense of hopelessness which I have experienced that makes the problem possible.

Young people enter street life for many different reasons, such as family breakdown, economic difficulties, family rejection and generation clashes. The number of young homeless people has risen by an alarming 25% over the last five years. According to a Ville Marie Social Services report, in 1987, 3967 kids between the ages of 14 and 17 were taken off the streets, usually to return at a later date.

With no family support, kids turn to the street and become involved in drug and alcohol abuse and prostitution as a way of surviving and numbing the pain. The tragic reality is that no matter how difficult the streets are, often they are better than the home situation they left. Usually these youth will satisfy the need for respect, belonging, and meaningful relationships with others on the street. This explains the formation of sub-cultures, such as punkers or skins, that homeless youth often participate in. At least on the street, these youths have a peer group, independence and a feeling of acceptance.

Usually, homeless young people do not sincerely wish to continue their lives on the street, but typically they do not possess the self-confidence and social support necessary for overcoming their problems. Like everyone else, they are trying to deal effectively with their lives, but need to become aware of the alternatives and their ability to make choices in order to ultimately leave the streets. This can only be realized if they are supported by others who will guide, listen, and believe in them throughout their struggle to build a more stable and rewarding life.

We are all responsible, as interdependent participants in the functioning of society, for instilling confidence in our youth. If we don't respect and believe in young people, how can we expect them to develope the inner strength necessary for affecting change. If we don't start now, we're at risk of losing our greatest resource—our youth.

Please support Quebec PIRG's conference on homeless youth issues, taking place on October 10th at Concordia University. For more information, contact the Homeless Action -Research Team at 848-7584.

Another comparison to family law rhetoric is the constant reference to "innocent hostages caught in the crossfire". This is both applied to neighbouring whites - the same ones who burn effigies of Mohawks... -and to the Natives themselves! This rhetoric allows the State to spout lofty principles rather than acknowledge that it is choosing the present

course of action over acknowledgement of First Nations claims and action against their attackers.

In traditional macho fashion, governments pride themselves on NOT negotiating with anyone who stands up to them—although in fact they DO negotiate or try to convince the First Nations that they are.

Fortunately, this posture is wearing thin with the population although a lot of journalists are still berating the government for :"not being tough enough", not showing "leadership", not "cracking down".

WHAT ABOUT GOOD WHITES?

I am sorry to say that, just as with "pro-feminism", the support of anti-racist whites has been quite spotty and mostly symbolic. Non-violent types were really taken in by all the anti-Warrior rethoric and spent a lot of time wringing their hands publicly about the recourse to weapons. I haven't heard of any systematic action taken to raise additional support outside of our communities or to put more pressure on media and the State.

What has worked is the presence of white journalists on the front-lines. Although the army is trying hard to dislodge them, press reports and the risk of killing journalists in an assault has been a major factor in holding back an all-out assault. But as their communication lines were cut and supplies kept from them, they could have been ordered out anytime by their bosses. Similarly, I still feel that men can do much by siding openly with women on gender oppression issues, instead of focussing on men's issues be they those of disadvantaged men.

It has been depressing to see the most vocal people in Montreal's gay community take a me-too/me-first attitude and romanticize "young, blond" soldiers over any solidarity with the Mohawks. Of course, this is the same attitude they have brought to the pornography issue.

Unaccountable to First Nations groups, "progressives" in community media have thus been free to lean whichever way they chose, berating Warriors or offering Mohawks a principled support (but rarely a platform for the information suppressed in mainstream medias.) Every effort was made to maitain a cool, "objective", attitude.

As with feminist thinking and organizing, progressive white males appropriated for themselves the right to play umpire and judge between perceived "tendencies" in the First Nations.

One good White endeavour has been to force Quebec radio stations to put boycotted Native rock goup, KASHTIN, back on their playlists...

Now that the Quebec government will start dragging Natives to court in total disregard for the inter-national nature of this conflict, journalists will turn away and poverty will still remain, as it is for women, the main weapon of white adult males. But the First Nations have won a major victory: finding unity in the oppression revealed, forcing us to realize whose side we are on, showing discourse and appeals to justice to be a poor substitute for actual action. Their nations have found their truth in solidarity while our own political and ideological system has been revealed to be rotting to the core. How far will we take that insight?

Martin Dufresne

The Link's STAFF MEETINGS are held every Friday at 4 p.m. Everyone is welcome.

Hall Bldg. -- 6th floor -- room H649

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"Condemned to a lifetime of drudgery and marginal productivity"

Discrimination disables capable workers

by Alex Roslin
Canadian University Press

Discrimination has always been the norm for Canadians with disabilities. But that situation has only worsened.

In the 80s, more and more disabled Canadians were poor, homeless, institutionalized, unemployed and unaccommodated.

"The disabled community is angry and frustrated," says Carol McGregor. "Our hope was that things would improve in all areas. They haven't."

For McGregor, coordinator of Disabled People for Employment Equity (DPEE), a coalition of 25 disabled community groups, Canada's record is especially lamentable because Ottawa agreed to be part of the UN's Decade of Disabled Persons.

"We're getting increasingly militant. You can't keep promising something without delivering the goods," she says.

The problems are certainly acute. Canada's 2.3 million people with disabilities are half as likely as able-bodied people to be working, and their participation in the work force has fallen in the last two years, according to Statistics Canada.

Unemployment sits at close to 70 per cent. This translates into tremendous poverty; three in five people with disabilities live on less than $10,000 a year.

Women with disabilities have been especially hard-hit. Their incomes are about 60 per cent of men's. Those who do have jobs are ghettoized; more than 90 per cent of women with disabilities work as clerical workers, says a recent brief by the Coalition of Provincial Organizations of the Handicapped, a Canada-wide grouping of 84 groups with 25,000 members.

ATTITUDES ARE BARRIERS

However, disabled advocates say it doesn't have to be this way. The vast majority of people with disabilities can work just as productively as able-bodied people, with only minor accommodations of their disability, they argue.

McGregor blames ignorance as the major obstacle facing disabled Canadians. People tend to see the disability and not the ability, she says.

According to a 1974 survey by Dupont Inc., America's largest chemical company, 96 per cent of its employees with disabilities had average or higher-than-average safety records. In the areas of job performance and lost-time injuries, more than 90 per cent again had average-or-better records.

Dupont said most people with disabilities required only minor physical accommodations in the plant to do the job — a workbench, a talking computer for a person with a visual disability, or an entrance ramp into the building. Many employees, Dupont said, needed no special work accommodations.

But few employers are listening. Many regard these minor accommodations as a privilege, not a right.

"Access to goods and services that are normally provided to persons as members of society or a community become 'special' services when provided for persons with disabilities," social policy analyst Marcia Rioux wrote in a 1985 Royal Commission study on unemployment among people with disabilities.

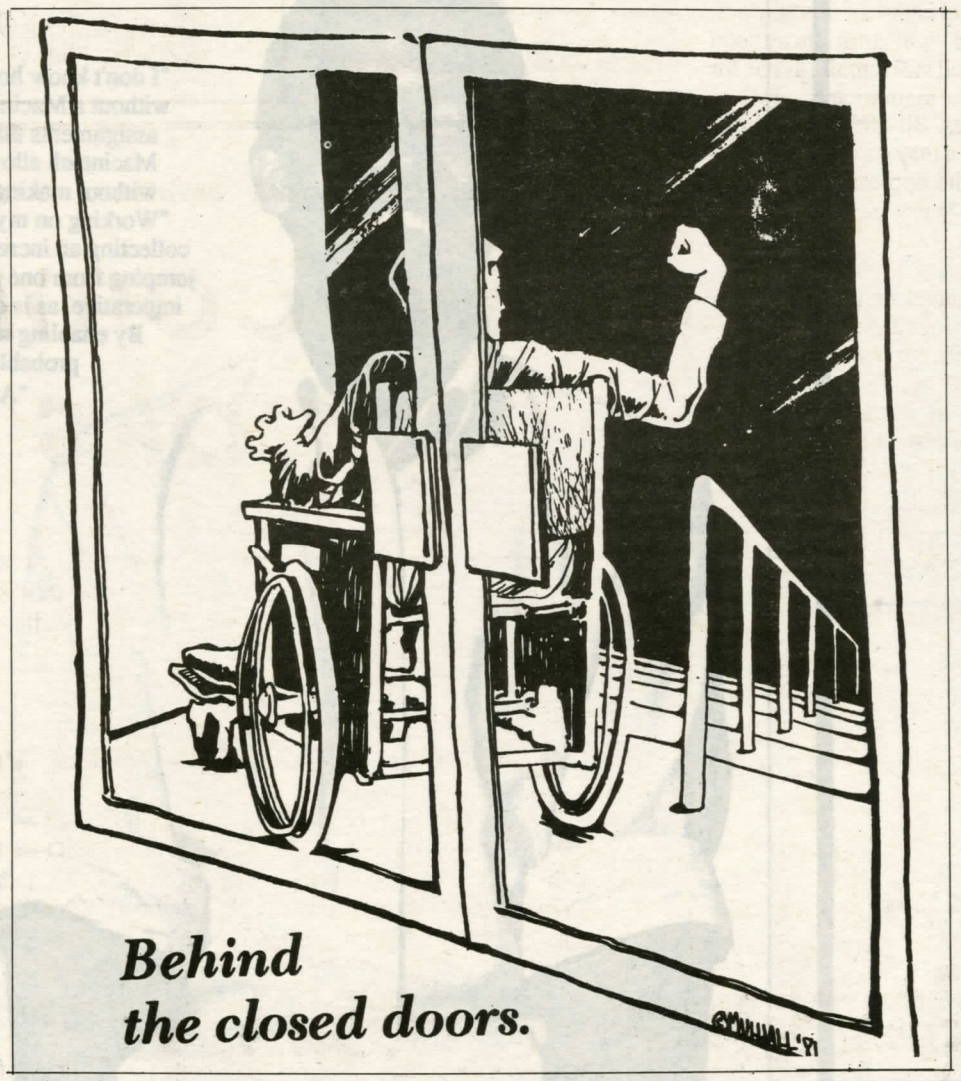
"Employers who accommodate the needs of non-disabled persons, whether as good corporate citizens or because of labour negotiations, see themselves under no obligation to do the same for persons with disabilities."

But current legislation suggests they do have an obligation. Human rights laws in Canada and the United States support the argument that equal treatment often entails special treatment.

According to the Canadian Human Rights Act, employers have a legal duty to accommodate people with disabilities, with a fund in place to cover expensive accommodations.

In 1988, nearly half of all complaints lodged with the Canadian Human Rights Commission were disability-related, and 80 per cent of these were about employment issues.

Still, despite the legal challenges and high productivity records, people with disabilities continue to face discrimination.



Human rights complaints are ineffective — the average one taking three years to reach the hearing stage — and the cost is prohibitive, McGregor says.

A combined lack of resources and discriminatory social forces in Canada is bringing the human rights process to a standstill, she says.

People with disabilities are beginning to push for mandatory employment equality legislation to replace the current Employment Equity Act, under which regulated companies have hired less disabled people.

SELF-HELP AND ECONOMIC INTEGRATION

The problem, McGregor says, is a complex web of paternalistic attitudes and powerful social institutions that work to segregate people with disabilities in all aspects of life - the workplace, schools, public transit, housing, media and health care. The segregation is both physical and cultural; negative cultural attitudes are just as impenetrable as inaccessible buildings.

A frequent complaint from disabled people is the paternalistic attitude of government social workers and private agency employees.

Many people with disabilities are educated in segregated school systems, expected to work in so-called sheltered workshops upon graduation.

"They are streamed that way," Diane Richler, of the Canadian Association for Community Living, told a recent Parliamentary hearing on the economic integration of people with disabilities.

"Schools prepare them for that. The social services prepare them for that. Their parents are prepared for that," Richler says.

The conditions faced by disabled people in segregated workshops are miserable at best. Welfare cheques continue to pad out the incomes of most people who work in the shops.

Those who do work outside these shops are ineligible for disability-related health care benefits. This is a strong incentive for them to put up with the workshop conditions.

The private agencies run some of the largest segregated workshops. They are a big part of what some call the "rehabilitation industry" - the complex of self-serving bureaucrats an social workers whom disabled advocates accuse of controlling their lives.

For example, the Canadian Institute for the Blind (CNIB) remains the only source of employment for many blind Canadians.

In the 70s, about half of blind Canadians worked at the giant agency earning less than minimum wage.

Even the CNIB concedes that the workshops are degrading. In a 1974 report, it said many workers found the work "unchallenging" and "monotonous." According to the CNIB, "Worst of all, workers said, was the hopeless feeling of being condemned to a lifetime of drudgery and marginal productivity."

Still, as recently as 1988, its workshops accounted for $1.3 million of CNIB's annual $37-million revenue.

STRUCTURAL DISCRIMINATION

According to many disabled advocates, agencies and governments are only preoccupied with reinforcing stereotypes of disabled people and perpetuating their own power. The attitude they circulate is that people with disabilities are unable to live independently, let alone work productively.

The rehabilitation industry does provide invaluable services to many people with disabilities, services they often need to become self sufficient. However, the services are provided with the attitude that people with disabilities are incapacitated and need care.

Agencies and governments do not try to help them become autonomous or employable, advocates argue.

Instead, says Paul Casino, a member of Blind of Ontario Organized with Self-help Tactics (BOOST), "The agencies are there to put us in our place. I think we have to break the pattern of control and get more power for ourselves."

BOOST was one of the first so-called self-help or consumer groups in a now huge movement trying to break the stranglehold of institutional paternalism.

One of the self-help movement's central aims is helping people with disabilities become more autonomous, an uphill struggle, given society's inaccessibility and the years of psychological violence endured by many disabled people.

The situation is especially graphic in centres of institutional care, where many end up.

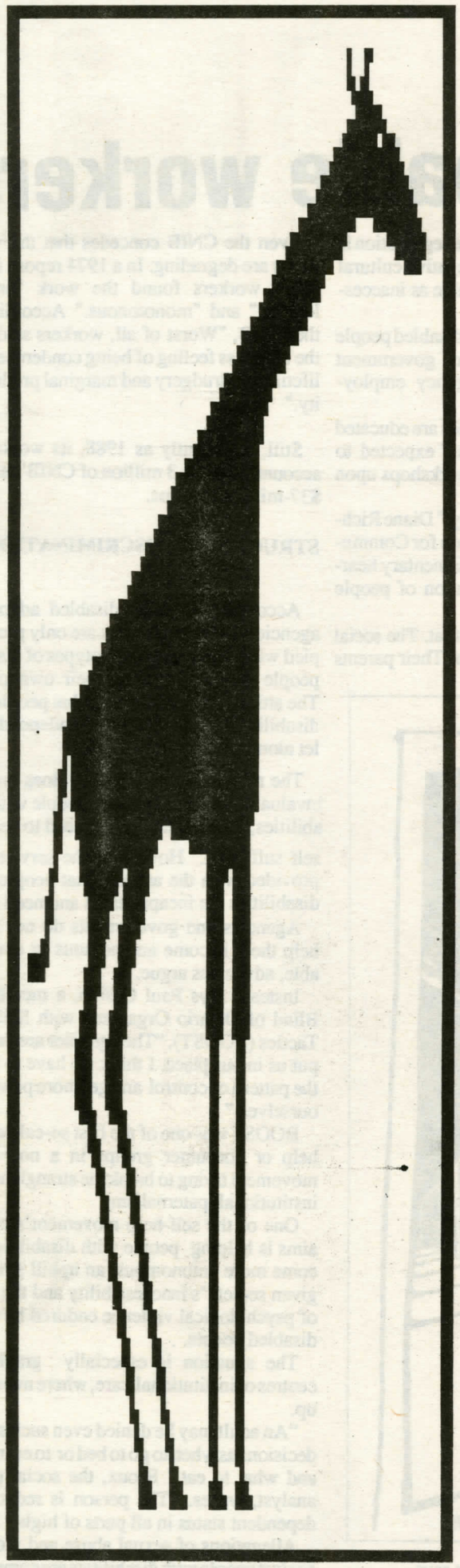
"An adult may be denied even such simple decisions as when to go to bed or to eat meals, and what to eat," Rioux, the social policy analyst, writes. "The person is reduced to dependent status in all parts of higher life."

Allegations of sexual abuse and violence against people with disabilities are commonly levelled at service providers in the centres. The institutional control gets its strength from powerful socio-economic forces in Canadian society. These are the same forces that generally decide which groups of Canadians have power and which don't, according to BOOST member John Southern.

Certain groups of people have power, he says, because they satisfy strict (and arbitrary) norms; they are white, able-bodied, sexually-conforming, and male. Norms must be strict because powerful people are insecure.

If a minority of Canadians runs the country, norms must be strict enough to exclude the majority of people. "In society in general there's a strong pull to conform," Casino says.

"The paternalism of agencies goes with the attitude that people with disabilities need to be fixed, they are not normal."



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